P 105 197 /319 cont./ concluded that the classification of Paez as a Chibcha language cannot be regarded as definite. The grammatical agreements may just as well be remnants of an older, or superimpositions of a younger, population layer. In addition there is the fact that in the sometimes centuries-long struggles since the Conquista considerable shifting and intermingling of populations have taken place. It is possible that the tribes existing or surviving today are only scattered remains or groupings that have been made up from other tribes only after the Conquista.

C P 105 P [197] P E [361] P C [241] [412] P C [323] P [325] P C [411] P C [771] Culturally the Paez have nothing at all in common with Chibcha culture. The Chibcha language group established by H. Beuchat and Paul Rivet is a linguistic concept, which, in an uninterrupted extension from Nicaragua to Ecuador, embraces completely different cultures! For example, the Chibcha settlements on the plateau of Bogotá are compact villages, whereas the Paez live on individual farms. The agriculture of the Chibcha, with the use of a wooden spade, is relatively advanced in comparison with the digging stick and burned-clearing cultivation of the Paez. Technically the manufacture of Chibcha ceramics is far above that of the Paez, and it is certain that the Paez did not do any gold work. Among the Paez the sling was the principal weapon; among the Chibcha, club and spear with the spear thrower. In the Chibcha religion we have a creator-god or a tribal mother with a pantheon of other gods, with offerings of gold and emeralds; we find hero-temples, holy places, and sacred kings, while among the Paez, only shamans.

C 105 P C 197 Thus we have a gaping division between the Chibcha language group and the Chibcha culture. Scientific terms, however, should be unequivocal and not designate different concepts with the same words. This is done correctly in Europe, for example, with /320/ the Indo-Germanic family of languages, the Dinaric race, or the band-ceramics culture.

The cultural concept of the Chibcha is the older one. In order not to identify and confuse the culture group with the language group which is completely different from it, the language group should have a different name, especially since it is not certain whether

7:Hernández de Alba E-5,1 (no date) 1946 SC15 Paez SC15
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with the right hand over the naked thigh. Two strands are similarly twisted together until the desired thickness is obtained.

Gourds.—Gourds are still widely used. They are picked when ripe, cleaned out, and dried. With small openings, they serve as containers for beverages and powdered lime. Some are made into bowls and others are cut up to make spoons. Today these objects are undecorated, but formerly in Timaná they were painted with a resin varnish very similar to that used in Pasto. (See p. 930.) Before the Spanish domination, gourds were also used as frames over which were stretched the prepared skin of the heads of their enemies killed in war.

Metallurgy.—The metallurgy of these Indians was the same as that practiced throughout most of Colombia. The metals were gold, copper, and an alloy of the two (tumbaga). It is recorded that the Indians "worked gold," but the processes are not described. Specimens found recently in the territory, however, show molding, casting, and hammering. Metal objects included nose ornaments, parrot-shaped breastplates, necklaces with small animal figures, and some anthropomorphic idols. Gold occurs in this territory, particularly on the upper Páez or the Suin River.

Ceramics.—These tribes made and still make coiled pottery. Modern vessel forms include large jars for storing beverages and poorly shaped, crudely decorated containers for preparing and serving food. There is no individual specialization in this task, women making pots for their own family and not for trade.

Stone and wooden artifacts.—The native Indians made stone axes of a simple design, but stonework disappeared during the time of colonization, when the Indians could obtain manufactured iron weapons and utensils such as machetes, axes, hoes, shovels, etc. The manufacture of wooden objects—weaving, cooking, and farming implements and weapons—was furthered by the use of metal tools, and now is well developed, as exemplified by the trapiche (cane mill), a true machine made of wood.

Weaving.—Weaving, little practiced before the Conquest, developed with the post-Contact need for wearing more clothes and with the introduction of sheep, whose wool was used in addition to cotton. Weaving was and is exclusively the work of women (pl. 186). They prepare fine, uniform yarn with a common spindle, which they handle as they walk along the road (pl. 187, *top*). The loom is vertical, made of two horizontal rods fastened to two uprights. The warp runs vertically with a continuous thread. The horizontal weft is pressed down with a wooden sword. They also weave hemp bands on the loom. Woolen blankets are woven in natural colors, but some sashes have bright colors made of imported wool or of home-dyed wool. For red, they use one of the Rubiaceae (*Relbunium hypocarpium*), and for